

The ANSGAR LUTHERAN

GIVEN MERELY AN EXCHANGE OF CHAINS



News and Notes



ORGANIST COMPLETES FIFTY YEARS OF SERVICE

On July 1 the congregation of First Trinity Lutheran Church, Indianapolis, Ind., had a celebration for the retiring organist, **Mrs. Edna Olsen Brewer**, in honor of her fifty years of service. Many friends and members of First Trinity gathered to give her thanks on a very warm July evening. A musical program was presented and a gift of two beautiful suitcases was given in appreciation.

Mrs. Brewer's retirement makes quite a landmark for our church since it marks the end of 84 years of musical service by the Olsen family. Except for three years, members of her family have served as organist since the church was built in 1872 when her uncle, Peter Olsen, played.

Mrs. Brewer also served for 36 years as a teacher in the first and second grades in the public schools until 1947 when she retired after her marriage to Horace A. Brewer.

At the celebration Mrs. Brewer spoke her appreciation for sharing the many joys and sorrows of the members of the congregation for so many years. For quite a number of persons she has played at their baptisms, confirmations, weddings, and baptisms of their children. Words of appreciation for her many years of faithfulness were expressed by Mr. Elmer Siersbeck and Mr. J. A. Lien, president of the congregation.

Eugene, Oregon. Except for the protecting grace of our Lord our clergy might have one member less on its list. On July 3 the pastor of

Bethesda Church here, the Rev. Ingvard Olsen, was on a round of calls and had just left the local hospital, attending a sick member, and was driving along the wet highway to make another visit, when an approaching light truck suddenly skidded and swung around ahead of him in such a way that it was impossible for him to avoid ramming it. Rev. Olsen was knocked unconscious by the impact and received a big gash over the left eye, which required ten stitches to close after he was brought back to the hospital. His M. D. said it was a divine miracle he was not killed outright, but added: Such things are all in the line of duty. A letter from Rev. Olsen to Blair stated he was getting along fine and had another reason to rejoice at being alive and in the Lord's service.—P.C.J.

Emmaus Lutheran Church, Eugene, Oregon. At the District Camporee, The Emmaus Lutheran Church Boy Scout Troop received a red ribbon on camping. Phillip Christensen received the Police Award, and for being the outstanding scout in his troop for the past year, he received as an award, a beautiful neckerchief and fifteen dollar fee for Summer Camp at Camp Tsiltcoos, where the troop will spend a week, July 8th to July 14th.

On the afternoon of Sunday, June 3rd, Rev. and Mrs. H. A. Svendsen held open house at the parsonage for the members and friends of the Emmaus Lutheran Church congregation.

A very successful Bible School was held June 11th through June 22nd. A total of ninety children attended and twelve teachers. On Friday, June 22nd, there was a pot-luck lunch at noon for the children and their parents.

After the morning worship, Sunday, June 24th, there was a pot-luck dinner at the parish hall, a birthday party for those that had reached the age of eighty. The honored guests were Mr. and Mrs. W. B. Kingsley and Mrs. Gertrude Mikkelsen. A beautiful birthday cake was the main centerpiece, and a gift was given to each honored guest by the congregation.

The evening of June 28th, The Em-

maus Lutheran Church congregation had a farewell party for Rev. Mrs. H. A. Svendsen. A gift was presented to the Svendsens. The Church rendered a group of sacred and secular music consisting of a solo by N. Fleming, men's chorus, and the church group.

Sunday, July 1st, Rev. H. A. Svendsen gave his farewell sermon, Holy Communion was observed. There were four baptisms and five were received into the membership of the congregation.

Rev. and Mrs. H. A. Svendsen left Eugene, Oregon, July 2nd for the Middle West, where they plan to retire and live near their two daughters and two sons and their families. En route they will visit their two sons and their families in Washington.

Rev. Edward Andersen of Orinda, California has accepted the call to Emmaus Lutheran Church and will arrive about August 1st.

The Dana College and Trinity Senior article on page 5 should be read by all interested in these institutions. The article is placed so far back because the paper was already in the process of being set up when we got it.

EBEN-EZER, BRUSH, COLORADO A Thank-You and a Petition

It is only 4-5 months since we extended an appeal to friends of Eben-Ezer through our synodical papers for help to install an elevator in "Bethesda" Home in place of the winding stairs that connect three floors.

The generous response given to the appeal has filled our hearts with gratitude, both for the contributions and for the accompanying letters of encouragement. The lists of acknowledgment published in PHOEBE show that most of our Ladies-Aids and Mission Societies have remembered us with gifts. Also a great number of personal contributions have been received. Some of them that warmed our hearts were from aged friends living in Homes that are already privileged to have an elevator. Also a friend of Eben-Ezer for many years sent us first \$100.00 for the fund and a few weeks later added another \$400.00 with a greeting asking us to get the sorely needed elevator installed as

(continued on page 14)

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Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

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321 E. 8th Street
Spencer, Iowa

Editorials and Comments

"ROMANIZING TENDENCIES"

national convention of the Lutheran Church—
ari Synod at St. Paul, Minn., called on synodical
strict officials to "deal vigorously" with "Roman-
tendencies" in the synod.

resolution did not spell out the objectionable prac-
but a reporter was told they apparently referred
use of acolytes, colorful vestments and other
church" liturgical trends.

tors, teachers and theological students who have
cial interest in liturgies were warned "to exercise
appropriate measure of caution in these matters,
at the consciences of our people and clergy be not
bed."

bring this news from Religious News Service to
attention, because all churches have a tendency
come "Romanizing." Those who favor low church
aces will gradually try to beautify the service, and
es process it is so easy to be tempted to go too far
high churchly direction. This has been the temp-
of churchmen ever since the time of Christ.
ency and order" become the important things in
life of the church, so much so that the Spirit of
is given a second place.

liturgy and the order of service help us to wor-
Let us have a beautiful and well rendered litur-
every church, but let us all be careful that we do
develop "Romanizing tendencies."

SHALL WE FEAR COMMUNISM?

often hear from pulpits and we read in church
rs, that communism is the great enemy of religion
freedom. And we agree that communism with its
state and its atheistic and materialistic view of
is a danger. It becomes satanic when it usurps
ne attributes and demands absolute obedience. But
ld it frighten us? We raise this question as we
to Jesus and the Apostle Paul.

ontius Pilate had crucified Jesus, but some 40 days
He stood as the living Christ and ordered His dis-
s to go out into all the world and make disciples.
inished by saying that He would be with them to
close of the age. Let us not forget that Jesus lived
country occupied by a dictator nation, Rome. He
seen the Roman soldiers in the cities of both Judea
Galilee. Yet He seemed to do His work as if Rome
political power did not exist. Only once did He
r to the Roman emperor when he said, Give to
sar what belongs to Caesar, and to God what be-
s to God.

ne Apostle Paul preached up and down the Roman
pire. He only refers to the political authorities
few times. But he speaks and writes with con-
fidence. He thinks that all things will turn out for
d for those that love God. He never doubted that
ist would win. He admitted that the church was
k, but this very weakness made it strong.

When Luther appeared, it would seem as if he was
doomed to failure. He simply trusted in the Gospel,
and the Gospel won.

When we look at men like Hitler and Stalin we must
admit that even though they did much damage while
they lived, the Gospel of Christ will go on. Their lives
were so short!

We have learned the past few months that things are
changing in Russia. This comes from secular observ-
ers and it also comes from religious writers. It may
well be that voices will be heard that this is only a new
make-up, and that the soul is the same. Yet we believe
that the Gospel will go on and exert its influence in
Russia. They can prevent children from taking reli-
gious instruction, but they cannot prevent believing
parents from giving them religious instruction. And
the Spirit of God will use this.

The real fact is that Christ is as interested in saving
a Russian as he is in saving an American. He died for
all. He rose for all. That is why a Christian never
tires of praying and hoping that all will get to know
Christ.

Through the troubles of the Russian Christians, the
Christian church will be enriched. The whole com-
munist world will fall apart some day. We need not
doubt that. The important thing for us is to be Chris-
tian ourselves. We may deplore the police state and
the lawless society which it creates. But we must see
to it that true justice in all spheres of life are not only
proclaimed here, but lived here. That goes for econ-
omic justice as well as for racial justice.

It may be well again to repeat that the weakness of
the church is its strength. Christ was weak and so
was Paul. Yet the gospel was a power and it is a pow-
er today.

We need to see that power in the weakness of the
church and be reminded of the Words of Jesus: Blessed
are the meek, for they shall inherit the earth.

An Interesting Quote

The American Review of Eastern Orthodoxy brings
this interesting information and comment:

U. S. SUPREME COURT REFUSES TO HEAR
CHRISTIAN SCIENTISTS APPEAL from a decision of
Ohio's highest court on the right of a city to fluoridate
its water supply. The Christian Scientists claim had
been that it violated the rights of the people to control
and treat their health according to their individual lib-
erty and religious freedom. (In a case, in the Mississippi
legislature, where a bill was proposed to exempt Chris-
tian Scientists from attending health education classes
in public schools, the governor vetoed it, saying: he did
not believe 'any church should be allowed to dictate
what shall be taught or what shall not be taught in
public schools, any more than the state should have the
right to dictate the religious beliefs of any church when
taught in the church itself'.)

● For the first case: Recommended: One Home
Water Purifier—For the second case: A hearty 'Amen'.

—ED.

Church News from here and there

Church Paper Hits Air-Conditioned Salvation

Columbia, S. C.—Mr. Modern Christian wants to go to heaven, all right; but he wants to go in air conditioned comfort, says the South Carolina Methodist Advocate.

The editor noted a sign outside a suburban church: "Jesus Saves—Air Conditioned—Worship in Comfort," and commented:

"Talk about confusion of values! Signs like these are terrifying in what they reveal concerning the unconscious secularization of the Church, on the one hand, and the growing split between Church and society on the other.

"Earlier Christians could write hymns asking the question, 'Must I be carried to the skies/On flowery beds of ease?'—and answer positively, 'Sure I must fight, if I would reign;/ Increase my courage, Lord' But not Mr. Modern Christian!....

... "An individual church ought to evaluate its benevolent giving before it decides on air conditioning for itself....

.... "A church uptown can air condition, while a hospital a block away lines its summer patients in stifling, death-beckoning hallways. Similarly, business, labor, politics, culture—all go their separate, independent ways, often paying only lip-service to the doctrines of the Church, if that. Thus has the modern Church lost its sense of kinship with society....

"Modern man and modern society stand in need of a Saviour, and all too often the message of the Church vanishes in the seductive values of society."

Regular Baptists Reaffirm Local Autonomy Principle

Seattle, Wash.—The General Association of Regular Baptists, holding its annual meeting here, adopted a resolution reaffirming "as one of its basic tenets the principle of the autonomy and independence of the local church." It repudiated as "un-Baptistic and unscriptural the contrary tendency."

The resolution held this tenet "is a scriptural doctrine" that "has been maintained through the years as the very genius of our Baptist testimony."

"We see this teaching being denied in both the Southern Baptist Convention and American Baptist Convention through the usurpation of authority and the centralization of power in the hands of a few," the fundamentalist group said.

"Whereas this tendency has been largely unobserved and unopposed by a majority of Baptist churches across the land, we call upon Baptists everywhere to resist this violation of this New Testament truth and practice."

Pastor Proposes Abolition of Four Elementary Parochial School Grades

Hammond, Ind.—A proposal to abolish the first four grades in Roman Catholic elementary schools and thus make 36,000 extra classrooms available for the higher grades has been made by Msgr. F. J. Jansen, pastor of St. Joseph's church here.

He said his plan would relieve the present shortage of teaching nuns and brothers and increase the Church's access to teenagers "during this decisive stage in their lives."

Msgr. Jansen said the loss of school-time religious instruction to the 6 to 10-year-olds would not be irreparable.

"From 50 years of parochial experience," he declared, "I would say that children in the four lower grades do not comprehend the truths of our religion. They learn and retain by rote that there is one God, a Trinity, that there are the commandments and the Sacraments. But it is only a test of their memory."

The monsignor stressed that "it is understanding that makes a militant Catholic" and that decisions to enter religious life are most commonly made in high school.

Msgr. Jansen said he had discussed his idea informally with Samuel Cardinal Stritch, Archbishop of Chicago, who thought it was worth thinking about but said there would be the question of getting families to take their children out of public school after they had started there.

Church-Related Colleges

Twenty-five church laymen are launching a move to provide support

for the nation's church-related colleges. With a Chicago newspaper executive as chairman, a group of business and industrial, labor, educational, and church leaders have organized a National Committee of Churchmen for Church Colleges.

"The committee will not do money raising as such, but see task as one of creating a climate of opinion that will encourage gifts to churches and colleges," said Mr. Burn P. Akers, executive editor of the Chicago Sun-Times. "To this end, we expect to cooperate with the Council for Financial Aid to Education in fact finding and research and to provide leadership that will enable colleges to work together in programs designed to improve the quality of public relationships, fund raising, trustee leadership and internal management," he declared.

"Colleges will get the best leadership only if men and women with the broadest experience in business, professions, and public service devote time to their problems," he said.

"Since their founding more than 300 church colleges have gone out of existence or have been taken over by the state. In the next ten years, the country faces an enormous increase in numbers of students going to college. The state institutions should not be allowed to take all the load of the expansion of college facilities which this horde of students will require."

Mr. Akers noted that the first 100 years of American history was led by church colleges. "Unless the church colleges advance along with the state schools, they are going to be offering a fading voice in American culture," he stated. "The church must continue to stabilize, refine, and direct the culture. We cannot let a materialistic outlook on life have its way by default of a spiritual outlook that has faded and withered because of neglect by clergymen."

Pointing out that "American culture has been made by its churches and church colleges more than by any other agencies," the newspaper editor declared, "we must go the second mile in propagating education with a special interest in it. The church college is needed both to train intelligent laymen in leadership in the church, and to stimulate recruitment of ministers."

TRINITY SEMINARY AND DANA COLLEGE

A Report to the Church

By Alvin M. Petersen, Chairman of the Board of Education, U. E. L. C.

Board of Education of the U. C. is pleased with the decisive in which pastors and delegates at the annual convention voted on issues regarding Trinity Seminary. The Board asked for direction and led it.

feel that the decision to move Trinity Seminary to the Dubuque campus in joint operation with Wartburg Seminary removes many of the problems which have plagued Trinity for years. The principles of agreement (published in the July 2 issue of the Ansgar Lutheran, p. 8) which were adopted by the synod and the cooperation of Dana College and Trinity Seminary as a basic guide in working out this affiliation with Wartburg Seminary to our seminary a new opportunity for effective training of our students as pastors for our congregations. Our professors have a splendid opportunity to contribute our "theological strain" of Lutheran thinking; our students will have opportunity of larger classes and of being taught by a larger faculty and of living also in the rich heritage of the American Lutheran Church's theological thinking.

On June 25 Pastor Bondo, the secretary of the Board of Education representing the Board of Trustees, together with President T. I. Jensen, and with the Board of Regents of Wartburg Seminary. The Board of Regents of Wartburg accepted our convention action. Our faculty at Dubuque will consist of President Jensen, Dr. Mengers, and Dr. Nyholm. To clear a matter of polity, Wartburg will extend to these men a call to serve as theological professors for Wartburg, but they remain our faculty members. Our U. E. L. C. will subsidize Wartburg this year in the amount of \$12,000.00 and Wartburg will pay the salaries of our faculty members, including their pensions. All other expenses of operating is borne by U. E. L. C. Our faculty members are now working out the details of courses to be taught this fall. On Sept. 1, 1956, Trinity will enter on a new venture of sharing the responsibility of teaching our students and students of Wartburg. This

should be a fruitful experiment—looking to the merger.

We are hopeful that our seminary students will follow the seminary to Dubuque, Iowa. Since it was necessary to make this affiliation effective this fall, the Board of Education is aware that this early move would be disrupting the plans of some of our students. The Board of Trustees has therefore provided some help for this school year to all of our students, if they attend Trinity at Dubuque. The Board is making available a subsidy to all our students who attend at Dubuque in the amount of \$125. per semester, or \$250 for the school year 1956-57. In addition, the Board will pay the moving expenses of married students in an amount equivalent to the cost of moving from Blair to Dubuque. This is a justifiable grant-in-aid, since earlier the Board had not anticipated that any action would affect the 1956-57 school year. We look for a positive response on the part of our students, especially since our church in convention action so strongly favored this affiliation with Wartburg.

The Board of Regents of Wartburg; its president, Dr. Holm; the Board of Higher Education of the American Lutheran Church, its chairman, Dr. Schmidt, and its Executive Secretary, Dr. Young; and Dr. Schuh, president of the American Lutheran Church have been most gracious during all of these negotiations. Their welcome has been open and sincere. We look forward to this cooperation in theological training with high anticipation.

The Board of Trustees of Dana and Trinity requested and received from the corporation of Dana and Trinity Seminary authority to fill the offices of the president of Dana College and of the president of Trinity Seminary until next year's convention. This is a wise decision, since it will give the Board needed time to select the president of Dana College. The Board has elected Dr. C. C. Madsen as acting president of Dana College and has granted him a leave of absence from Trinity Seminary so that he could accept this temporary position. He will serve until a president is secured. Dr. Madsen is able to give the strong leadership Dana needs during this interim. We wish Dr. Madsen God's

blessing in this important assignment. The Board of Trustees elected Dean Jensen as president of Trinity Seminary. We are grateful that Prof. Jensen withdrew his resignation and accepted the leadership of our seminary at Dubuque. To President Jensen we also extend God's blessing as he guides our seminary in this new experience.

The action of the convention to substantially increase its support to Christian higher education was a vote of confidence in the future of Dana College, but more than that, a correct appraisal of what it takes to support a four-year college. With this increase in aid, the Board hopes to move toward meeting the requirements of North Central accreditation. Just when the application for a second review will be made is not decided, but before that is done, several areas of weakness must be strengthened. These areas include increases in salaries of professors, extending our administrative services—especially in the counseling area, and obtaining more professors with Ph.D. degrees. The increased aid from synod will materially help this situation.

The Board of Trustees did not, at this time, ask the church for funds for capital expansion. That does not mean that new buildings are not needed. The Board has not overlooked the need for capital expansion, but our first objective is North Central accreditation. Hitherto funds secured through the Dana College Foundation have been used for current operation. The Board of Trustees has decided henceforth to use these receipts for capital expansion. This should assure a continued source of income for development of facilities and the college plant. We look to the Foundation to accelerate its efforts in this direction.

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Unity in Christ

ADDRESS AT ANNUAL
CONVENTION

By Reynold Tange

"For he is our peace, who has made us both one, and
has broken down the dividing wall of hostility."

Eph. 2:14.

The effects of sin in our world are evident to us every day that we live. One of the most serious of those effects is the division it has caused among men. I am told that the disease of cancer in the human body is an indication that a cell has gone wrong and is growing entirely out of proportion to what it should. The presence of division in our world is an indication that something has gone wrong.

In the beginning there was no evidence of division. When Adam and Eve were first placed in the Garden of Eden the problem of division was unknown. That came later as a result of another division, namely the division of man from God. You will remember that after Adam and Eve sinned, they hid themselves, and God had to go in search of them. From that point on, division has continued not only between man and his God but also between a man and his neighbor—an evidence of a world gone wrong.

We don't have hostility for hostility's sake or separation for separation's sake. We have it all because of a deeper break, a break with our Father who is in heaven. Yet from God's point of view we are still inside the circle of His love. We are not deserving of it, but these things aren't based upon what we deserve. They are based upon the nature of the God to whom we belong.

We are being attacked by the forces of division. The same force that caught Cain in its grips is seeking us as well, and there is too much evidence that he is succeeding. On the other hand, it is also true that inside the circle of God's love there is an even greater force which is able to unite us and bring this division and hostility to an end.

There are two possibilities. Either let sin's dividing wall separate us or let Christ's uniting love bind us together in a holy fellowship.

Sin's Dividing Wall

A number of years ago I saw a film in which sin's dividing wall was pictured. Man and God originally together but then a wall is erected between them. It goes higher and higher until it finally shuts out the light of God, and man is left in darkness. In that cold darkness not only does man miss the fellowship with God and the pleasant experiences that attend that fellowship, but he also finds himself lacking in the things necessary for living peaceably with his fellow man. Man sitting in prison is not likely to be too concerned about the person in the next cell. He is more likely to say, "If I don't look out for myself, no one else will." In that cold darkness where the light and warmth of God is shut out, instead of it being a place of harmony and unity, other walls of division are erected.

Sin's dividing wall is ugly no matter where you find it. It has separated Jew from Gentile—putting between them a hostile, separating feeling. The legal system which was meant primarily to protect the Jewish people against heathen idolatry became the bitter root of Jewish exclusiveness in relation to the Gentiles. The division between the two was symbolized in an actual wall in the temple separating the court of the Gentiles from the sanctuary proper. We are told that it bore an inscription forbidding any Gentile from penetrating farther. Sin's dividing wall between Jew and Gentile is still

with us. Persecution and lessness indicate that division.

It is an ugly wall, too, that divides us as nations. The other thing we saw a program on vision which gave a review of events in a part of the battle of South Pacific. It brought back pleasant memories not just of theater but of all the other of fighting on land and on sea World War II. Not only that all of these memories are placed against a background of the that the world was created by a loving God. And to this world given the commandment, "Thou shalt love thy neighbor as thyself." It is against that background we saw a world engaged in war. Sin's dividing wall was on a high level.

The sad thing about it all is this wall didn't go down in war. A lot of other walls crumbled but not this one.

It is an ugly wall, too, that is erected in our communities where races are in conflict and classes of people are sharply divided.

Sin's dividing wall is found in our homes as well, where the word "unity" gets to be spelled with a capital "I". Unity looks right with a capital "U" not with a capital "I." Unity in the home is realized too when the individuals can look at themselves in the interests of others.

Sin's dividing wall built in the hearts of men is an ugly wall and it is well built. Let us not concede, however, that it has to be.

For while it is a wall which we can't get at with man made tools of self-improvement, it is a wall which can be destroyed by Christ's uniting love. "For he is our peace, who has made us both one and has broken down the dividing wall of hostility."

Christ Broke the Wall

The wall between Jew and Gentile, the wall between nations and individuals has one builder. There is only one who has the power

(Continued on page 9)

Jenny Pratt was agitated. She did not know what to do. She was the Church organist, and there was the New Year's service that evening, and the weather looked so unsettled. Heavy dark clouds rolled overhead, and gentle soaking rain was already falling.

Her home was some miles in the country, and the first part of the trip was only earth-formed. It was not as safe as yet; but what would the surface be like in several hours when the service was over? She did not like the thought of making the trip on her own.

Her mother and brother were away in the city. It was not often that her mother had such an opportunity, so Jenny had persuaded her to go with Jerry. Thus she was alone to care for the invalid father. She was a capable girl, and she thought she would have no difficulty in managing.

However, facing wet roads at night was a different matter. There was no organist to relieve her. Mrs. Andersen, who usually could be called upon, was also away for the New Year holidays. If at all possible, she would have to make the trip. How she envied those calm people who could face any circumstance without getting worked up. There was an hour and a half before she need leave, but it really looked as if it would be a rainy night indeed.

With troubled thoughts, she set about attending to her father. She remade his bed for the night, saw that he had water in his jug, trimmed and filled the little night lamp.

"Will you have to go, tonight?" she asked anxiously.

"Well, I suppose so," replied Jenny. "This rain won't hinder the townspeople. Some of the others have bitumen past their homes. It is only since Ralph died at the war, that Mrs. Andersen and I have to play for the evening services. Tonight is New Year's eve; it wouldn't be nice to fail to turn up."

"I would be happier if you had someone to take you. Can't you ask Horton, the dozer driver, to go with you?"

A relieved smile lit up Jenny's face. "I never thought of Horton. We have invited him to come to church before, but he has always said he hasn't time for church. If I need him, though, I'm sure he won't mind in the least accompanying me."

Horton was a short, agile type of man—a soldier recently discharged from the army, now that the war

The author of this story, Mrs. Agneta Stiller, is living in Australia, the daughter of one of the early pioneer Lutheran pastors, G. Bjelke-Petersen. He died two years ago when 85 years old. At the turn of the century he opened the first Lutheran Church in the Kingaroy district, which is now a well established Lutheran center.

was over. A farm youth before enlistment, he had replied to their advertisement for a dozer driver and had been given the position. During the week, he was away clearing timber, or draining, or damsinking in the neighborhood. At week-ends and holidays he came back, as he had no home of his own. There was a serviceable men's quarters for his convenience, and he was called to the home for his meals. He was a kindhearted man, tidy and efficient; but he was very bitter about things in general. Perhaps, considering what he had been through in the army, he could be excused.

One, two, three, tea would be ready. Then she would ask him.

Jenny was used to men. Her father being an invalid, and not able to supervise outside work, she had come to help her brother in more ways than would be usual for a girl. So she had come more in contact with men than the average girl. She had a frank, openhearted way of approaching them, and yet withall kept her girlish shyness.

"What do you think of the weather, Horton?" she asked, as he came

That Stormy Night

By Agneta Stiller

over to the kitchen for the evening meal.

"I think it is set in rain."

"So do I," was her reply, "and I don't feel game to face going to Church tonight on my own. I'm wondering if you will take me—in the farm jeep?"

"Yes," said Horton, in rather a deliberate tone of voice, "that will be all right. I'll get the jeep out as soon as tea is over. I'll have to spruce up a bit, too. Anyhow, what do they do in Church?"

Jenny gently laughed. She thought Horton was trying to remind her he was not the church-going type; "You'll get on all right," she said kindly.

Then they talked about something else.

It turned out a representative gathering despite the drizzling rain. The Pastor gave a practical, heartening New Year's address. "Walk with God in the New Year, and you will be ready to walk with God in eternity." He had taken as his text: "And Enoch walked with God." Briefly he explained it wasn't just a spasmodic effort or a race which was soon over, but a steady, continual walking with God. Day by day, an even tenor of life, which allowed time for communion and fellowship with God—and walking with God would mean walking away from sin and its temptation. To walk with God means to be spared many a false step, to gain a deepening friendship with God in this life; and when life's journey is over to walk with Him forevermore."

Just a simple, homely service, but a call to thought that life was passing on, and that the abundant life was open to all.

The homeward trip was undertaken without too much difficulty. There was a certain amount of side slipping, but in Horton's capa-

ble hands the farm jeep never thought of disobeying orders.

Jenny was so grateful and relieved. "Thank you so much, Horton," she said appreciatively, as she hopped out and let him take the jeep to the shed.

Next morning, the two of them sitting at breakfast, Horton abruptly said: "If anyone had told me I would ever darken the doors of a Church, I would never have believed it. You didn't know what you asked of me when you asked me to take you last night. I don't know what my army mates would say, if they could have seen me in Church—we used to say, sitting up in the jungle, that we were finished with things like that—hypocrisy and empty show."

Jenny was amazed. She had not realized his antagonism was of such deep feeling. She scarcely knew what to say. "Well, what did you think of the service, last night? Don't you think the message had something to offer?"

"I wish I understood," he said with a sudden sob; and to her astonishment, Horton burst into tears.

There was no further thought of breakfast. Jenny was nonplussed what to say, but she did point out that God turned none away who earnestly asked for help and guidance. She would lend him some books which perhaps would be clearer to understand than her explanation. Had he ever read in the Bible?

"No, never."

It was a wonderful unfolding for Horton.

He bought a Bible the next trip to town, and at once turned to the Word of God for enlightenment. Can anyone, familiar with that Book from childhood, ever fathom the revelation which awaits a person who in adulthood reads it for the first time, with heart and mind open to learn?

His work brought him on his next dozing job, to a farm where the family had a young woman helping with the children. They

were mutually attracted. That is how God, even today, does still answer prayer in a practical manner: He sent a friend to help.

Lettie was a bright personality. Minding other people's children could but impress the longing for the day when she might have her own home, and her own children for whom to care.

Horton responded to the warmth of her friendship. He told her he had scoffed at Church in the past, but now wanted to learn of God.

"Well, come to Church with me," invited Lettie.

It began a stormy night. Storms are not only turbulent disturbances in nature: they can be in human hearts also. But as the rain re-

freshes the earth, and causes earth to bring forth fruit and flowers, so, when the Word of God is cast in the human heart, though the birth throes of a new life can be upsetting, and the emotions rise from calm, in time there come forth the fruit and flowers of the changed life—the life that walks with God.

Now Lettie no longer wistfully longs for a home of her own, nor does she have in mind other people's children. She has her own and is happy, for Horton cares for them with well merited pride. He is happy, too, and as each New Year comes round, he thinks of that stormy night, when he began "walking" with God.

Has A "Year" Always Been A Year?

A writer in the Lutheran Standard asks a question about how time was recorded in Old Testament times. For example, we are told that Adam died at the age of 930 years, Methuselah reached the age of 969 years. Do you think that a year at that time was of the same length that it is now?

Dr. William N. Emch gives the following answer:

We are, of course, astonished to hear of the longevity of the patriarchs who lived before the days of the flood. All but three lived in excess of 900 years. We have reason to believe that a year then was the same length of time that it is today.

The movements of the earth, the moon, and the heavenly bodies in general were the same then as they are now. The rotation of the earth on its axis brings about day and night. A period of darkness followed by a period of light from the very start formed a day. "And there was evening and there was morning, one day," Genesis 1:5. Seven of these days formed a week. The movements of the moon were doubtless soon observed, and that led to the period of time known as a month. For centuries it was the lunar month, which is the interval between one new moon and the next.

The change of seasons—spring, summer, fall, and winter—no doubt in time brought about that period of time known as a year. It took centuries before these periods of time, month and year, were reckoned with the accuracy that they are today. But, in general, a year has always been

practically the same length of time, namely, the time that it takes for the earth to make a complete revolution around the sun.

There are those who believe that a year was a shorter period of time before the flood than it is in our day. They have heard the claim made that a year at that time was the period of a month or of two months. The term "year" knows of no such usage. Moreover, consider this. At the age of 65 years Enoch became the father of Methuselah (Genesis 5:21). If 65 years in reality means 65 months, Enoch became a father at the age of 5 years and 5 months. If at that time a year was the length of two months, Enoch became the father of Methuselah at the tender age of less than 11 years. We generally get into trouble when we refuse to take the words of Scripture in their usual sense.

There must have been some reason for permitting the antediluvians to attain such an advanced age. Doubtless a chief reason was in order to transmit to posterity an accurate record of important events at the time when there was little or no recorded history. According to the chronology usually followed, Lamech, the father of Noah, was 56 years old when Adam died. Thus Adam could tell Lamech as well as his father, Methuselah, who outlived his son, all about his long and eventful life. Both Methuselah and Lamech were in a position orally to transmit to Noah and to Shem all the events of bygone days.

(Continued on page 13)

Our Foreign Mission Fields

By Arnfeld Morck

Mission Advance in Colombia

The words of St. Paul written to the Corinthians from Ephesus long centuries ago, "A wide door for effective work has opened to me, but there are many adversaries" (Cor. 16:8), are very significant for Christians in Colombia today. They describe tersely the situation of our Colombian church in this country. Surrounded as we are by insurmountable difficulties, restricted in our activity, defamed and persecuted, yet we stand before "a wide door for effective work, which has opened for us to enter."

It is true that the year ended with nine of our number in prison for the sake of the Gospel, that others have suffered imprisonment and rebuffs during the year, and that the Enemy is constantly trying to close our schools and impede the progress of the Gospel in every way imaginable. Nevertheless, there is no lack of opportunity to sow the Word of God in the hearts of those who seek us out to hear, and our schools are in greater demand than ever. "The Word of God is not fettered." Attendance at services is on the increase everywhere, and even where services cannot be held, there is no slackening of fervor for the Gospel.

This page is edited by The
Rev. K. R. Jensen, Viborg,
South Dakota

UNITY IN CHRIST

(Continued from page 6)

remove it. Christ's expressed desire while He lived on this earth was that we might be one. He came to break through the wall which separates us from God and likewise the wall which separates us from one another.

From the Cross Jesus looked upon a divided world, a world that had gone wrong, a world which was separating itself from the light and love of God. On the cross He

In Parpa the testimony of Christian faith has found a very concrete expression, in terms of cement and stone, as the walls of the new place of worship gradually go up. To God we give thanks for the work which has been done with so much sacrifice by the brethren in Parpa.

In El Cocuy an important step was taken by acquiring our own property. The enthusiasm which is felt there and in El Carrizal, and the increased attendance in both places, is evidence that God is blessing our efforts in that area.

In Sogamoso, where we also own property, we see the beginning of a very promising program of education and evangelization unfolding. There is urgent need for putting up a structure which will serve as residence, school, and provisional chapel.

From the large parish of Casanare (closed by the government to active missionary work), we also hear encouraging news. Even if the work of the pastor has been limited mostly to visitation from home to home, it has been possible to hold some services at farms and other places. Since evangelical schools are outlawed in that area, the missionaries there face a serious problem in respect to education for their children. For some of them, a partial solution has been the opening of boarding schools in Sogamoso and Bogota.

died to restore a broken fellowship. Christ's uniting love is the only power that can deal adequately with sin's dividing wall.

He came not to make us the same, but to unite us. James S. Stewart has said, "Christian experience does not depersonalize men and reduce them to a monotonous uniformity, it heightens every individual power they have." Christ won't make us the same as our neighbor. Rather He will take us as we are and develop us. There

God has given us new victories in Tunja. Several have accepted Christ as their Savior. Attendance at services and at vacation Bible school is very encouraging, and there is keen interest in starting a Lutheran day school this year in the capital of Boyaca.

In Medellin, as usual, progress has been slower in spite of the efforts put forth by those in charge there. It is hoped those who attend services there might form the nucleus of a Lutheran congregation in the capital of Antioquia.

Bogota continues to be an important center for the work of the entire church in Colombia. The brethren from other parts of the country find their way to the Church of the Redeemer when they are in the capital, and the Bible institute as well as the primary school continues to serve our youth.

It is encouraging to note the progress made toward an indigenous church in Colombia. It was cause for rejoicing when our first two candidates for the Christian ministry were ordained last June. Another has completed his theological training, and others are preparing themselves to serve more effectively in various branches of the work. In only two of our seven principal centers of activity is the responsibility for the work in the hands of foreign missionaries alone.

Before us is a "wide door for effective work!"

is only one Apostle Paul, one John, one Philip, and one Thomas. Our Lord dealt with them all in different ways to develop them to the peak of their capacity. He will do the same with us, not making us the same as our neighbor, but He will make us love and appreciate him for what he is and for what God has done in him.

Furthermore, Christ came not just to help us improve a bit. Someone has said, "The holiness of

(Continued on page 15)

THE LUTHER LEAGUE

John W. Nielsen, Editor

Bible Characters

FIVE OF THE MOST COURAGEOUS

By James W. Olsen

STEPHEN, COURAGEOUS IN DEATH

After Pentecost the Church grew rapidly and with this growth came additional problems. One of these problems related to the care of the widows in their midst. In order that the twelve disciples would not have to neglect their preaching seven deacons were selected to care for their material welfare. They were to be "men of good repute, full of the Spirit and of wisdom." One of these men was Stephen, a notable man. After his appointment he became conspicuous as a preacher and a worker of miracles.

However, his zeal and great success roused much opposition. Particularly antagonistic were certain foreign Jews who had synagogues in Jerusalem. They charged Stephen with blaspheming Moses and God and declaring that Jesus would destroy the temple and change the customs derived from Moses. He was brought before the Sanhedrin and false witnesses were summoned to testify against him. Finally, Stephen is given opportunity to make his defense.

The speech he made was eloquent, bold and full of power. Those who listened in the council saw that his face "was like the face of an angel". Stephen reveals his courage as he stands before his enemies to defend his faith. He begins by telling how God had guided Israel from the beginning through the patriarchs and the prophets. Then he bitterly charges them with resisting the Holy Spirit, with slaying Christ, and failing to keep their own law.

At this charge his listeners gnashed their teeth and prepared to rush upon him. But Stephen was granted a vision of Jesus standing at the right hand of God as though ready to receive him. He tried to explain what he saw. "Behold, I see the heavens opened, and the Son of man standing at the right hand of God." This made them all the more furious, and they stopped their ears and shouted with loud voices. They then seized Stephen and cast him out of the city. Even though it was not lawful for the Jews to stone a person, mob violence ruled and Stephen was put to death, the first Christian martyr.

Stephen exhibits no cowardice, no fright, no panic. He shows he is no weakling but rather a courageous

man of God. He makes no attempt to escape, to bargain, or to obtain pity. Instead he accepts this as being in accordance with God's will for him and provides him with an occasion to witness his faith. He does this by uttering a beautiful testimony to the exaltation and divinity of Jesus Christ and exhibiting the triumph of Christian love and meekness by praying for his enemies: "Lord, do not hold this sin against them."

Stephen has been called the "morning star of the Church universal." His views on the institutions of Moses and the place of the Gentiles as equal to the Jews was well in advance of his day. It remained for Saul to take up and complete his work and testimony. As a man, Stephen was "full of faith and the Holy Spirit"; as a preacher, he was "full of grace and power"; as the first Christian martyr, he was brave and filled with courage. He is the leader of the valiant band of Christian martyrs to follow.

Death, we see held no terror Stephen. His prayer as he was being stoned has been the model for many Christians as they lay on their death bed. "Lord Jesus receive my spirit" reveals the complete assurance Stephen had that Jesus was his Saviour. He could face death unafraid and even joyfully because it meant for him the entrance into heaven where he would be with Christ. How much this reminds us of Jesus' prayer on the cross, "Father, into thy hands I commit my spirit."

Stephen's courage in face of death has been the inspiration for untold millions of martyrs who have given their lives in defense of their faith. Paul who looked on and consented to Stephen's death could say after his conversion, "For me to live is Christ, and to die is gain." Polycarp, Bishop of Smyrna, was asked to deny Jesus but he answered, "Eighty-six years I have served Him and He has never done me wrong. How can I deny my King and my Saviour." He could face his executioners as they nailed him to the stake to be burned and say with full conviction and complete confidence "The God in whom I believe will certainly give me strength to stand in the midst of the flames as long as there is life in me." These and countless others have been courageous in death because they knew that Christ was with them.

Death seems far away from most young people, but nevertheless it is a reality which must be faced. Someday they, too, must pass that way. How wonderful to be able, like Stephen, to commit oneself to the care of Jesus Christ "who loved us and gave himself for us."

Luther Point Bible Camp

Luther Point on Wood Lake near Grantsburg, Wisconsin, became the destination of 115 leaguers from the Minnesota District, Sunday, July 1. There beside the sand-dotted lake they spent a week at Bible camp in study and fun.

Unforgettable studies in the opening chapters of Genesis, challenging messages on foreign missions, and singing that stirred the soul characterized the morning sessions. Leading these periods were **Pastor Chester Heikkinen** of Minneapolis in Bible study, **Pastor N. B. Hanson** of Poy Sippi in missions, and **Pastor Robert Pearson** of Cambridge in music.

In the course of the week's "Let's Talk It Over" periods campers rotated among five discussion groups. Here they shared ideas and received guidance in the areas of "You and Your Family," "You and Your Faith," "You and Yourself," "You and the Other Sex," and "You and Your Goals." Leaders of these discussions were **Pastors Astor Neve, Paul Keller, Norlan Hanson, Robert Hansen, and John Nielsen.**

Tired bodies as a result of **Coach Ubelod's** strenuous but well-planned recreational program made lights out a welcomed event. During the week four recreational teams competed for honors in volley ball, speed ball, and soft ball with Team II captained by **Gary Peterson Hutchinson** receiving the winner's plaque. Thursday's Field Day was marked by enthusiastic spectator and participant interest as leaguers ran, jumped, and threw in the various events.

Stunt Night saw campers and faculty alike entering into a display of talent and foolery. A Water Carnival directed by life-guard **Allan Hanson** provided further fun and furnished the setting for the crowning of the camp king and queen, **Martyn Dumpys of Hutchinson** and **Nancy Anderson of Geneva.**

"Christ—Our Light" was the theme of Friday's banquet at which miniature lighthouses and life buoys decorated the blue and white tables. Over the banquet scene, sending out its light, was a large lighthouse symbolizing "Christ—Our Light." **Bob Mortensen of Albert Lea** served as toastmaster. **Martyn Dumpys** led in devotions, and leaguers **Margo Anderson of Geneva, Edmund Nelson of Albert Lea, and Mary Schwartz of Sleepy Eye** spoke on the dangers that surround teenagers. **Pastor Heikkinen** brought the evening's message, "Safe in the Harbor." A mission offering of \$79.00 was received so that the Light which we know might shine forth to others. Following the banquet a campfire consecration service was held at Cross Point.

Credit for the smooth functioning of the camp goes to **Pastor Astor Neve**, the camp dean, and those who comprised his staff. **Mrs. Robert Hansen of Farmington** was dean of women and **Pastor John Nielsen of Northfield** was dean of men. They were assisted by **Thelma**

Gabrielson of Hutchinson, Phyllis Kloster and Deloris Nielsen of Albert Lea, Pastor Robert Hansen of Farmington, Pastor Norlan Hanson of Owatonna, and Pastor Paul Keller of Edina.

Moments of fellowship were interspersed with serious conversation about matters of faith and life, and when it came time to part, the words and melodies of the camp songs, "I've Got a Loving Saviour," "He's Got The Whole World In His Hands," and "Go, Tell It On The Mountain," ringing in the hearts and lives of 115 campers indicated that spiritually much had been accomplished.

LUTHER LEAGUE BANQUET

"Ambassadors For Christ" was the theme for the Luther League banquet held during the synodical convention in Cedar Falls, Iowa, on Friday, June 22. Mr. Willard Hansen served as toastmaster during the program.

Group singing was directed by Mr. Harold Weber, the choir director of Nazareth congregation in Cedar Falls. Miss Shirley Nielsen gave the welcome from the local Luther League. Rev. George Robertson, synodical Youth Director, gave some previews on various projects and plans for the coming months. He announced the plans to hold the 1957 Luther League convention in Fresno, California, and urged the young people to plan now for this trip next summer.

Musical numbers were provided by Miss Sherry Meyer who sang "I Heard A Forest Singing" and Miss Ellen Thompson who played "Perpetual Motion" on the piano.

The message of the evening was brought by Rev. Edward A. Hansen of Teaneck, New Jersey, who spoke on the theme: "Ambassadors—Stand Up!" Rev. Hansen, who has been serving as dean of the Lutheran Bible Institute, in Teaneck, and also as president of the Atlantic District Luther League, will soon be moving to the mid-west. He has accepted the call from Main Street Lutheran Church in Hutchinson, Minnesota. He emphasized the importance of young people being willing to stand up for their faith in Jesus Christ as Lord and Friend, and going forth to witness for Him.

—Pastor Norlan L. Hanson

I WONDER WHY?

I wonder why we are so often restless and inattentive when someone is reading scripture but quiet when he offers prayer?

Could it be that we feel our petitions to God are more significant than His word to us? It would almost seem so!

Let us remember that God's Word demands our reverent respect—in it God speaks to us. Let us always listen in holy silence so that we can bow our heads devoutly in prayer.—J. W. N.

BY THE FIRESIDE

ON BUILDING A NEW CHURCH

By Katherine L. Ramsdell

Let's build a church where our souls
may grow,
A home of the spirit, not made with
hands,
Where we find that peace the world
cannot know,
And that greater love which our
Lord commands.

Let's keep aglow the bright flame of
truth
Which lights the way to a faith
secure,
For the questing hearts of our eager
youth
At the threshold of life need its
promise sure.

Let its doors of friendliness open
wide,
As evidence of that true brother-
hood
Which matches its step to another's
stride,
And makes of the world our neigh-
borhood.

God bless our church—

May it always prove

An abiding testament

Of His love!

ORIGIN OF A FAMOUS HYMN

The origin of the celebrated hymn, "God moves in a mysterious way, His wonders to perform," was a curious incident in the life of its author, William Cowper, the English poet.

Cowper, a deeply-religious man, was subject to attacks of the blackest melancholy. During one of these attacks he determined to end his life by throwing himself into the Thames river. He hired a cab to take him to the river; but a dense fog so confused the cabman that, after driving about for an hour, he admitted to his passenger that he was lost. Cowper, alighting from the cab in order to give the driver more careful directions for reaching the bridge, found that his wandering had brought him back to his own door. Strongly affected by what seemed to him almost a divine interposition, Cowper dismissed the cab, hurried to his room, and wrote his famous hymn.

—People's Home Journal

LOVE NEEDED

Two Kinds of People

It all lies in the fact that men think there are circumstances when one may deal with human beings without love; and there are no such circumstances. One may cut down trees, make bricks, hammer iron, without love; but you cannot deal with men without it, just as you cannot deal with bees without being careful. If you deal carelessly with bees, you will injure them and you will yourself be injured. And so with men.

Leo Tolstoi

REBIRTH ESSENTIAL

While familiarizing the child with doctrine has a great deal to do with church membership, it has nothing necessarily to do with Christianity. It is possible to be a fiercely loyal Anglican or Catholic or non-conformist without being a Christian at all. As we have seen, it is one of the commonest fallacies in religious education that knowledge of words produces a change of heart.

A. Victor Murray in "Education into Religion" (Harper)

WAITING FOR ME

By Verna S. Teeuwissen

I wandered once so far away
And for so long, from Thee,
I feared that when I knelt to pray
Thou wouldst not come to me.
I wondered if my faithless heart
Had grieved Thy grace too long;
Or if at last I came apart,
Thou wouldst restore its song.

I bowed, yet hardly dared to seek
For mercy at Thy throne,
And yet before my lips could speak,
I felt no more alone.
What joy it gave to know that now—
Relief beyond degree—
I did not need to call, for Thou
Wast waiting there for me!

—United Presbyterian

HURRY UP!

It's hard to realize, but the first commercial flight across the Atlantic was made on June 28, 1939. During the recent tourist season, a single airline carried 5,000 passengers a week across the Atlantic, operating ninety-two flights weekly.

The Atlantic Ocean is now mere a water hazard, to be hopped lightly overnight by a generation in a hurry.

—Management Brief

PARADOX

By Hiley H. Ward

A little baby lies asleep in peace
As giant worlds pass by with reckless
speed;
And though the clamorings of war
increase
He does not stir nor think of sin and
greed.
Tornadoes rise and twist and rain
descend,
Flood waters swell and winds rebound
with wrath
Upon men's habitats; yet colors blend
And stillness is the stolid aftermath.
The proletariat cries out with scorn
Against the pleasures of the bourgeoisie;
But both forget the plight of those
unborn
And justice reigns with injustice
decree.
The multitudes move on in misery
Although a Saviour died to set them
free.

MacTavish: "I heard yer friend Angus has merried a third wife."

Elder: "Aye, Angus is an expensive freend—two wreaths and three presents in seventeen years."

The man ran breathlessly to the end of the platform—but the train was faster. As he slowly retraced his steps a helpful stranger remarked, "Miss the train?"

"Not much," panted the other. "I never got to know it really well."

Overheard on a bus: "Oh, I feel some better this morning, but I always feel bad when I feel better, because I know I'm going to feel worse."

Bootblack: "Shine your shoes, mister?"

Businessman: "No."

Bootblack: "Shine 'em so you can see your face?"

Businessman: "No."

Bootblack: "Don't blame you."

"How is your wife," the man asked a friend he hadn't seen for years.

"She's in heaven," replied the friend.

"Oh, I'm sorry." Then he realized that was not the thing to say, so he added. "I mean, I'm glad." And that was even worse. He finally came out with, "Well, I'm surprised!"

HAS A YEAR ALWAYS BEEN A YEAR?

(Continued from page 8)
 Adam died 58 years after the birth of Abraham, and Shem Noah's son, outlived Abraham. In fact, Jacob, the grandson of Abraham, was 48 years old when Shem departed this life. Thus between Adam and Abraham there were only two intervening links, Methuselah and Noah. The early history of the human family, for a period of over 2,000 years, could thus easily be transmitted to posterity in an oral manner. This is, no doubt, an important, if not the most important reason, why God permitted our early ancestors to reach such an advanced age.

"GIVE YE THEM TO EAT"

By Eva M. Rauch

"Give ye them to eat," said the Master to the troubled disciples of yore, as the multitude clustered around Him in the desert, near Galilee's shore; "Send them away," urged the doubters, "To the villages, there to buy bread, for two hundred pennyworth would not suffice. That five thousand people be fed!"

"How many loaves here?" asked the Master.
 "Just five, and two fishes quite small."
 "Then bring them to me," He commanded,
 For the little was plenty for all;
 He blessed, and broke, and increased it,
 And dispatched the disciples that day
 To distribute the loaves and the fishes
 Ere the multitude fell by the way.

"Give ye them to eat," still says Jesus
 To His own in our surfeited day,
 For multitudes still grope in weakness
 Where hunger and sickness hold sway;
 But the need is so great, and so hopeless,
 And what we can give seems so small,
 But all Jesus asks is to yield Him
 Our little, our best, yea, our all!
 —The Free Methodist.

Plan An Ideal Vacation For Your Family This Summer



Lake Okoboji Bible Camp

Near Milford, Iowa

FAMILY WEEK--AUGUST 12-19

PASTOR STANLEY LARSEN, DIRECTOR

Family week at Lake Okoboji Bible Camp makes an ideal vacation for the whole family. Here you find Christian fellowship, worship and recreation. Bible Studies are conducted by Pastor Ervin Bondo. Evening Evangelistic meetings will be held. Supervised swimming and lessons are conducted. Ample time for family plans is available. Sunday Morning Services will be held on Sunday, August 19th. Total cost is just \$2.25 per person per day and half price for children under 7.

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Mr. Dave Thomsen, Lutheran Bible Camp,
At Millers Bay, Rt. 2, Milford, Iowa

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ACKNOWLEDGMENTS

	Total Received	Children's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	Pension Fund
Previously acknowledged	7239.80	301.96	1249.16	897.38	2832.81	490.44	41.57	1426.
Shennington, Wis., St. Peter's Luth. Church	25.00			25.00				
Indianapolis, Ind., First Trin. Ev. Luth. Church	100.00			100.00				
Chicago, Ill., Anne Landbo in memory of Mrs. Peder Pedersen	2.00		2.00					
Green Bay, Wis., Bethel Ev. Luth. Church	234.42			234.42				
McNabb, Ill., McNabb Luth. Church	100.00			100.00				
Chicago, Ill., Golgotha WMS in memory of Marius Ohlsen	10.00							10.
Sleepy Eye, Minn., Trinity Luth. Church, friends and relatives in memory of Mrs. Nellie Jensen	8.00				6.00			2.0
Waupaca, Wis., Bethany Home	109.08			109.08				
Storm Lake, Iowa, St. Mark's Luth. Church	15.48					15.48		
Pass Lake, Ont., Salem Ev. Luth. Ladies Aid	15.00				15.00			
Blair, Nebr., First Luth. Church	100.00			100.00				
Chicago, Ill., Golgotha, in memory of Marius Ohlsen, Mr. and Mrs. Geo. Gurvin	5.00					5.00		
Chicago, Ill., Golgotha, in memory of Marius Ohlsen, from Peter Hansens \$10, Chas. Christensen \$5	15.00							15.
Beresford, S. D., Nazareth and St. Paul Parish, in memory of Mrs. Wilhelmine Jacobs from Violet Jacobs \$5, Jim Feddersen \$1	6.00				6.00			
Beresford, S. D., in memory of David Smith, Victor Jensens	1.00				1.00			
Kansas City, Kan., Westwood Luth. Church	151.20			151.20				
Salt Lake City, Utah, Tabor S. S. Birthday Bank proceeds	6.82	6.82						
Portland, Me., Emmaus Luth. Church	103.05		34.55		39.25			29.2
Exira, Ia., Luth. Church members in memory of Pastor Stanley Larsen's father, Martin Larsen	99.50		99.50					
Del Rey, Calif., Miss Ida Petersen in memory of Mads P. Madsen	3.00							3.00
TOTAL	8349.35	308.78	1385.21	1717.08	2900.06	510.92	41.27	1485.73

PLEASE NOTE: In June 18 issue a memorial gift from Gethsemane Luth. S. S., Oyens, Ia., to Children's Homes should have been in memory of Eva Anderson instead of L. Kloster.

SPECIAL MISSIONS

	Total Received	Foreign Missions	South Mission	Japan Mission	Santal Mission	Sudan Mission	Jewish Mission	1956 Luth. World Action	China Mission
Previously acknowledged	43421.06	510.08	16000.00	25000.00	10000.00	16745.00		43399.00	
Greenville, Mich., in memory of Mrs. Vego Nelson from Mrs. Christine Christensen, Misses Sena and Minnie Johnson, Mr. and Mrs. Alfred Christensen, Mr. and Mrs. Carl Christensen	8.00				8.00				
Elk Horn, Ia., Mr. and Mrs. John F. Sorensen, Parkjuli Mission	10.00				10.00				
Bethany Luth. Church Ladies Aid in memory of Mrs. Lorens Larsen	5.00							5.00	
Sleepy Eye, Minn., Trin. Luth. Church from friends and relatives in memory of Mrs. Nellie Jensen	3.00				3.00				
Humboldt, Ia., Trinity Luth. Church from friends and relatives in memory of Lars Boyd, Rutland	17.00		17.00						
Cedar Falls, Ia., Nazareth Luth. S. S. in memory of Rev. Inadomi for support of Sem. Student	20.00			20.00					
Cedar Falls, Ia., Nazareth Luth. S. S. for needy child in Boarding Home for 2 months	20.00		20.00						
Chicago, Ill., Atonement Luth. Church	384.80							384.80	
Pasadena, Calif., Agnes Hoohr for Japan Luth. Bible Institute.	6.00			6.00					
Chicago, Ill., Golgotha Luth. Church	332.84							332.84	
Laurel, Nebr., Gethsemane Luth. Church Bible School	2.75							2.75	
Castro Valley, Calif., Faith Luth. Church	100.00							100.00	
Beresford, S. D., Nazareth and St. Paul Parish in memory of David Smith, Nettie Rasmussen \$1, Nels Thompsons \$1	2.00		2.00						
Fresno, Calif., Bethel Ev. Luth. Church	152.73							152.73	
Poy Sippi, Wis., First Luth. Church for Colombia, S. A.	23.12		23.12						
Washington Island, Wis., Trinity Luth. S. S.	30.00	30.00							
Racine, Wis., from a group of Gethsemane Women for Rev. Lloyd Neve for rebuilding old pre-fab. into a church	50.00			50.00					
Salt Lake City, Utah, Tabor Luth S. S.	41.29							41.29	
Blair, Nebr., First Luth. Church, Mr. and Mrs. N. T. Lund	50.00		10.00	10.00	10.00	10.00	10.00		
Milltown, Wis., Luth. Church	68.52		17.13	17.13	17.13	17.13			
Portland, Me., Emmaus Luth. Church	1.00							1.00	
Fresno, Calif., Mrs. Marie K. Jensen	20.00				20.00				
Pasadena, Calif., H. A. Thorp family in memory of Mads Madsen, Del Rey, Calif.: H. A. Thorp \$5, Mrs. Rhoda Thorp									
Derr, Edna Thorp Ross, Fremont Thorpe, Ezra Thorpe, Dr. D. J. Engholm each \$2	15.00	15.00							
Luck, Wis., First Eng. Ev. Luth. Church \$2 by Mrs. Willie Hansen, \$10 by friends and relatives in memory of Mrs. John Brekke	12.00	12.00							
Kennard, Nebr., Emmaus Luth. Church	25.00	25.00							
Selma, Calif., Pella Ev. Luth. Church DVBS	17.20					17.20			
Selma, Calif., Pella Ev. Luth. S. S.	18.05					18.05			
Selma, Calif., Pella Ev. Luth. S. S.	23.07						23.07		
TOTAL	44879.43	592.08	7704.15	9200.01	5036.76	7718.79	124.78	14502.86	

Received with thanks, Blair, Nebr., July 13, 1956. P. V. Hansen, Treas.

NEWS AND NOTES

(Continued from page 2)

soon as possible. That turned out to be one of the last things she took care of before she was called home to God, "from Whom every good endowment and every perfect gift comes down."

The Elevator Fund as of today stands at \$6,300.00, about two-thirds of the cost of the elevator fully installed.

Considering the great blessing it will be, both to our sick and aged and to those who must take hundreds of steps up and down the stairs to help them, we feel that many more would like to help us to reach the goal, so that we might perhaps have the elevator in use before winter comes. It would make the world of our "shut-ins" so much larger and their life richer.

Perhaps also some of the Ladies Aids could see their way to donate a second time to this cause, though their budgets are loaded with good causes.

One contributor permitted her good heart to express her thoughts about this cause: "I believe it is God's will that you shall have that elevator." Your generous help so far makes us believe it is.

V. Bagger, Supt.

ANSGAR CONGREGATION . . . WINNIPEG, INVITES

Ansgar Lutheran Church, Winnipeg, Manitoba, extends to all pastors, delegates and guests a cordial welcome to the 30th annual convention of the West Canada District, August 9-12.

Ansgar church is located at 137 Bannerman Avenue, in the Northeast part of Winnipeg, between Main Street and

Red River. Follow highway No. 1 which runs North and South through our city on Main Street and crosses Bannerman.

The transportation committee will meet any train or bus if they are informed as to the time and depot of your arrival.

Lodging and breakfast will be furnished at private homes. For those who may prefer commercial accommodations, arrangements can easily be made in hotels or motels. We shall be glad to make the arrangements for you.

The noonday dinner will be served at the church—also afternoon coffee. We think the visitors will appreciate being on their own during the longer intermission after the afternoon sessions. Thus they can also eat when, where, and how, as they may choose.

make your stay with us as pleasant as possible, please register your stay as early as possible—the 25th July would be appreciated. Send details of the number in your

please send your registration to Mr. Brink, 127 Jefferson, Avenue, Winnipeg 4, Manitoba. His telephone number is 99-89-20.

S. Sorensen, secretary

Theo. M. Hansen, pastor.

Winnipeg is on Daylight Saving time, and is thus two hours ahead of Alberta standard time.

Bernard Holm, President of the Augsburg Theological Seminary, left Quebec, Ia. July fifth, for a trip to Denmark, where he has been asked to take part in a Luther Study Conference at Aarhus University. Dr. Holm speaks Danish and partly is of Danish origin will at the same time meet some of the members of his family.

CHURCH OF ICELAND MARKS 900TH ANNIVERSARY
The 900th anniversary celebration of the Church of Iceland was highlighted

at Reykjavik, Iceland by the cornerstone laying for a new Lutheran cathedral at Skalholt, first site of the Icelandic bishops.

The July 1st ceremony marked the 900th anniversary of the consecration in 1956 of Iceland's first bishop Isleifur Gissurarson, who established the first episcopal residence at Skalholt shortly after his ordination, and later established a training school for clergy there.

The cornerstone for the new cathedral was laid by Asmundur Gudmundsson, Lutheran Bishop of Iceland. Participating in the ceremony were Lutheran bishops and church leaders from Scandinavian sister churches of Sweden, Norway, Denmark and Finland.

The new cathedral at Skalholt will be built by the Church of Iceland, partly by funds which were raised through the sale of special Icelandic stamps commemorating the Church anniversary.

Lutheran congregations in Denmark have collected funds to provide an organ for the new cathedral. Swedish,

Norwegian and Finnish Lutherans presented a set of bells for the new church.

The 140,000 - member Icelandic Church has 280 parishes served by only 116 pastors, many of whom therefore must preach in more than one parish. Distances often make it impossible to have services in every church every Sunday.

Most churches on Iceland are built of timber and tundra turf because of the construction material shortage on the northern island. However, lately some churches have been built in modern fashion, including one on the West coast which was constructed entirely of concrete blocks.

The modern church was the fruit of a stepped-up campaign to include children and youth in church work. Part of the funds used for church construction were raised by the sale of fish caught on Sunday School fishing expeditions.

The new cathedral at Skalholt will be built a replica of the eleventh century Roman-style church, similar to the churches common in Iceland 900 years ago.

UNITY IN CHRIST

(Continued from page 9)

It did not challenge men to improve themselves, it demanded they repent. Sin's dividing wall is too well built for us to do without it. Our self-improvement programs don't get very far. We turn—to a power outside ourselves—to a power to create in us clean hearts, the power to create in us a love for one another, one who can give us a spirit of unselfishness in place of selfishness, a spirit of sharing in place of greed, and a spirit of humility in place of pride.

But in order to make room for forgiveness and restoration, we must repent. A man has told a story about himself when he was a boy on the farm in the Midwest. He helped his father with the horses.

One morning he and his father were having trouble getting the horses hitched and bridled. The father said to the son, "Get a rope. I think he's afraid of the bridle." As quick as a flash the youth replied, "You don't like the way I do it, do you? Well, I'll do it myself!" He knew he had been wrong. He looked at his Dad and saw that his head was bowed

in sorrow. He knew, too, that he should ask for forgiveness and apologize, but he didn't. Later he left home and never returned until 30 years later when he heard that his father was very sick. Now he knew that he must hurry home to ask for forgiveness before it was too late. But when he arrived his Dad had passed on. Many a home could have been spared if the offender would have let his pride buckle under an admission of wrong. We must repent!

It may get easy for us to confess our faith in the words of the creeds of our church. But as G. A. Buttrick has said, "There is no creed that spares us the venture." No confession of belief in God can spare us the venture of repentance, the venture of living our lives under the power of Christ's uniting love, the venture of a prayer to God that He will take from us those attitudes which contribute to sin's dividing wall, the venture of practicing the presence of Christ in our every day living. We must be doers of the word and not hearers only.

As was suggested in an editorial in the Ansgar Lutheran recently by

T. A. Kantonen, "We need a new Pentecost." In a world that is tense with anxieties, suspicions, and hatreds, we need a new Pentecost that can make Christ and His love and unifying power real to us. We need the presence of the Holy Spirit who can give us the courage to venture out.

Sin's dividing wall is an indication that we are sparing ourselves the venture. We confess a faith in Him with our lips and yet fail to let Him deal with a specific problem. Is the unity of your home threatened? Christ can unite it. Is there division in your church? Christ can bring you together again. Is there someone you have a hard time liking? Christ died on the cross to make possible the change of that attitude.

Norman Vincent Peale has told about his frantic effort to put together a sermon as a seminary student. He wired his father asking for help. This was the reply, "Just tell the people that Jesus Christ can change their lives. Love, Dad." If enough people could ever gather to themselves that conviction, this world would be a changed world. Sin's dividing wall would be broken through by Christ's uniting love.

Announcing the Awaited...

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